THE EVANGELICAL LUTHERAN INTELLIGENCER.

Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.

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Superiority of the Christian Religion.

We informed our readers, (in the June number,) that several interesting addresses had been delivered, by several students of our Theological Seminary at Gettysburg, immediately after the examination of the students closed. We then promised to publish several extracts, in order that the friends of the Seminary, might judge of their merit, and be enabled to anticipate the grand blessings, which our church at large will, under God, derive from Theological Seminaries. If the Editor were to consult his own feelings, the addresses would appear entire, upon the pages of the Intelligencer. But, for the present, we must content ourselves, with the following extracts from the address delivered by Mr. *Lewis Eichelberger*.

After a handsome introduction, Mr. Eichelberger proceeded—"The first proposition we advance, in support of our position, viz. that the Christian religion is superior to every other, is, The superiority of Christianity over every other religion, from the superior influence it exerts upon the temporal interests of man.

"This is the cardinal virtue asked for in a religion adapted to the various exigencies of human nature, and in which all other religious systems are radically defective. Man is no longer able to direct the government of human conduct, so as to make himself virtuous and happy. That fatal act which stamped rebellion upon his character, ended not only in the violation of a command upon which holiness had been inscribed, but in the entailment of confusion and death upon his race. No longer does a blooming paradise salute his enchanted senses with rapturous feeling, or the presence of Jehovah encircle him with glory. The human breast, which once was filled with an ardent desire for heaven and its enjoyments, in which a holy ambition was the charter of its title to the favour of God, has now become the throne of imperious passions the most destructive, and of envy the

most malevolent. Sin, commissioned by the shrewd and artful fiend of human happiness, his corrupted, by her deadly touch, every avenue through which piety was admitted to the soul; stained the purity of its affections, and divested even virtue herself of those sacred habiliments in which she is ever wont to be enrobed. In a word, wherever her fatal influence could be felt upon the complex constitution of human nature, its ravages are marked out in characters which no healing art is able to obliterate. That intellect which once could soar upon the wings of contemplation, and from the gay variety of nature's scenes depict the holy character of Him who gave them their beauty and existence; which qualified man in some measure for holy converse with Him, whose praise creation chants, is now transformed into the image of an idiot, beyond whose idle gaze it seldom dares to pass. Man's imprisoned soul of unlimited capacities, which despising the sluggishness of earth, was even wont to revel in the fanciful regions of its own creation, now forgets to rise above the clanking of its chains, or the grovelling objects which bound the limit of its own prospect; and if by a daring effort it ascends above the earth, and grasps at objects corresponding with its primeval character, soon the remembrance of its degradation unnerves its powers, and again it mopes in torpid stupidity and indifference. His moral nature, which once was emblematic of the holiness of heaven, is now weeping over the pollutions of guilt, which *sin* has thrown around it; and sickens to behold its heaven-born affections debased by a baleful spirit of impurity, a stranger to the bosom of every creature but of man. Nor has his physical less than his intellectual and moral constitution escaped the ravages of *sin*. Pain, suffering and disease, rank among the evils by which the human body is gradually wasted, and when these like hungry vultures have fed upon its beauty, death comes to perfect the awful tragedy of man's destruction. Even nature seems to have felt the dreadful shock of rebellion against heaven, and may well embalm with her tears the urn sacred to the remembrance of her departed glory, and join with man in bewailing the ravages which *sin* has marked upon the face of both."

After shewing, that the Bible system of religion is superior to every other, when its doctrines are brought to bear upon the question, and, dwelling for a while upon the prospect Christianity holds forth, beyond the grave, the facilities, which Christianity has provided for the salvation of man, are introduced, from which we extract the following.

"Among these facilities, we notice especially *the atonement of Christ*. The Saviour of mankind, in taking upon himself the character of a servant, and becoming obedient unto death, by virtue of which a world has been redeemed, that dared to rebel against the government of God, has given to Christianity a character, which of itself proclaims its high

born origin; and whether superior to other religions or not, makes it the only one interesting to man in his low and fallen condition. How far the moral universe of God may have been disarranged by sin or other causes we know not; or what influence may be exerted upon other worlds, and the happiness of other intelligences *by the death of Christ*, our limited capacities are unable to span. There may be additions of glory spread around the throne of the father, even more exalted than our own redemption. 'There may be other worlds still, in which the inhabitants have never violated their allegiance to this Almighty Sovereign, where the revelation of this wonderful fact may serve as a mirror to reflect the brightness of the divine glories.' But it is not with other worlds we are concerned. The ruin of our own planet is the lamentable fact which each passing moment presses upon our recollection; and its reparation is the proper business of the present life. Our concern is to know that the rebel inhabitants of our earth have been redeemed through the blood of Christ, and that by faith in his name we can be saved."

GERMAN CORRESPONDENT, No. II.

The present religious state of Germany.

Mr. Editor—Having lately received from Germany several interesting pamphlets, which contain important information relative to the religious condition of the Protestant sections of that country; I have thought that another number of the "Correspondent," based upon these publications, might not be unseasonable in itself nor uninteresting to your readers. The pamphlets referred to were occasioned by the visit of our esteemed brother Kurtz to Europe, as agent for the General Synod of the Lutheran church in this country, in behalf of their Theological Seminary. Some of them are sermons preached by eminent ministers of those countries, in behalf of brother Kurtz's mission; others are accounts of the condition of our church in this country; containing extracts from the minutes of our different Synods, and the journals of our missionaries; and all are published for the benefit of our infant institution. It will be remembered that the intellectual habits of Germany are very different from those of the United States, in which an author, if he wishes his pamphlet read, must not only pay the printer himself, but, as nearly as possible, send it gratuitously whithersoever he wishes it to go. The inhabitants of the former country are a reading nation, and a pamphlet of respectable merit rarely fails, not only to pay the expenditure of its impression, but also to afford some remu-

neration for the toil of its author. Although the subject of discussion in these pamphlets is the state of the American and not of the German churches; we purpose on this occasion to make them subserve a purpose not intended by their authors, and learn from them the state of religion in Germany itself.

The first point established by these publications is that *the religious change which has for some time been taking place in that interesting country, is a radical one, that the spirit which it breathes is decidedly evangelical.* The friends of Zion in this country appear to be pretty generally aware of the fact, that the state of religion in Germany has for some years been improving; but there is often a vagueness of impression perceptible in the views of some, which seems to interrupt the unrestrained indulgence of their christian triumph and gratitude of feeling, and promises that some additional information on this point would not be unwelcome. Such information, we conceive, abounds in the pamphlets now before us, which are written in so fervid a strain of evangelical piety, and with so candid a spirit of unqualified orthodoxy, and in so uncompromising a tone toward the favourite doctrines of philosophy falsely so called; that no one who has read them can harbour any doubt as to the character of their authors, and the only question which remains is, whether these may not be the productions of some few choice individuals, who stand as redeeming spirits alone among the crowd. That directly the reverse of this is the case, we infer from the whole train of circumstances connected with these publications. The gentlemen who wrote them, and those who co-operate with them, and whose names are published in the pamphlets, are the most distinguished and influential divines of that whole country.—Among them are

Rev. Professor Marheinecke, D. D. Consistorial Rath Neander, D. D. Consistorial Rath Nicolai, D. D. Consistorial Rath Ritschl, D. D. and Rev. Mr. Couard, (author of one of the pamphlets,) *Berlin.*

Rev. Mr. Linde and Rev. Mr. Kniewel, *Danzig.*

Rev. Professor Borowski, and Rev. Professor Olshausen, *Konigsberg.*

Reverend Professor Möller, Rev. Mr. Münster, D. D. and Rev. Mr. Rönne, *Copenhagen.*

Rev. Professor Twesten, (author of one of the pamphlets,) and Rev. Mr. Harms, *Kiel.*

Rev. Professor Geibel, D. D. Rev. Mr. Behn, and Rev. Mr. Van der Houde, *Lubeck.*

The whole Ministerium of *Bremen.* The whole Ministerium of *Hamburg.*

The method pursued in these pamphlets is, either to republish entire the constitution of our Seminary, (and what can be more unequivocally opposed to fundamental error?) or at least to give a faithful state-

ment of its spirit; and to republish the most pious and zealous parts of our synodical minutes and missionary journals. Nay, even from the earlier history of our church in this country such extracts are collected; the labors and zeal of the great and good Dr. Muhlenberg, the founder of our church in this country, who left Halle in 1742, are very highly extolled; and the following quotation from the funeral discourse of Dr. Kuntze on occasion of his death, is annexed: "Those great men in Halle, Franke the younger, and Ziegenhagen, would have regarded themselves as guilty of sporting with the immortal interests of this western world, if they had sent to America ministers unenlightened and unregenerated by the Spirit of God."

From our missionary journals they have selected not a single portion which has reference to the mere exterior of the church, or which might have ministered to the spirit of bigotry and sectarianism. But with a spirit truly catholic, and with a zeal decidedly evangelical, they have presented to their readers such portions of the diaries of our Rev. brethren Reck, Little and Medtard, as could be pleasing only to the friends of spiritual religion, and as would have been disgusting to the great mass of the church fifteen years ago.

Another unequivocal proof of the position I have laid down, is found in the manner in which they speak of the practical exercises prescribed by the constitution of our Seminary, and of its general tendency to promote the deepest spirituality of view among the candidates for the ministerial office. On this subject the reader will be pleased with an extract from one of these pamphlets. "It must be truly gratifying to every evangelical christian, to see that our trans-atlantic brethren, in the establishment of their Theological Seminary, have placed into indissoluble connexion the acquisition of learning, and the cultivation of habits of true piety. They thus happily guard their students against the dangerous practice of treating the gospel as a subject of mere speculation, and the church from the soul-destroying influence of ministers, whose practice is inconsistent with the precepts which they preach; they thus guard against a lifeless, unfruitful knowledge of the gospel, and adopt as the basis and the standard of all their theological education, the principle that Christianity is practical in its nature, that 'it is the power of God unto salvation to every one that believeth.'—By this means their churches will be delivered from the evils of an illiterate and ignorant ministry, and at the same time enabled to preserve that purity and simplicity in the mode of preaching the gospel which now appears to prevail."*

* Bitte der Luth. Kirche in Nord America um die Beihilfe ihrer europœischen Glaubensbruder zur Errichtung eines theologischen Seminariums. Zum Besten des Seminars abgedruckt.—See p. 19.

I was also not a little gratified, Mr. Editor, to find republished in one of these pamphlets, the epistle introductory given to our agent, by our Rev. Father Shober, addressed to all the different ecclesiastical dignitaries of continental Europe. It affords incontestible evidence of the piety of those who would select it for republication, and of those in whom its perusal was expected to excite an interest in favour of our Seminary. But independently of these considerations, I cannot forbear remarking, that it is one of the most appropriate, dignified and apostolical productions of the kind I have ever read; and were it not that much of its patriarchal manner and force would be lost in the best translation; I would attempt to furnish you with a version of it for your useful publication.

To all the above testimony I would add that of the Rev. Mr. Reily, who passed through Germany as agent for the Seminary of our German Reformed brethren, who corroborates the impression made by these pamphlets, and from whose statements it would appear that in many parts of Germany there is as much piety as in the U. States.

Upon the whole, then, let the friends of the Redeemer "rejoice and be exceeding glad," for great and marvellous has been the work wrought in the land of our fathers. Let them "pray without ceasing" that infidelity may be rooted out, not only from Germany but from all Europe, and especially also from this our own native land: let us pray that all the nations of the earth may worship the only living and true God and Jesus Christ whom he hath sent.

In a future number I may lay before your readers other facts drawn from the same sources.

Extracts of a Letter from the Rev. B. Kurtz.

"*LEIPZIG, March* 21, 1827.

I have been in Leipzig about six or eight days, and have met with the most flattering encouragement.——The Germans are truly a polite, refined, warmhearted, hospitable and learned people. In no country have I observed so mueh tenderness and affection between friends, &c. No where is the stranger received with more cordiality and hospitality, and no people on earth can boast of so many profoundly learned men, &c.

Nor is this country destitute of numerous and mighty advocates of the Cross. Heterodoxy, thank God, is on the decline. Many theologians, whom much learning had made mad, and who, when standing on the pinnacle of their reason and philosophy, grew dizzy, and lost

themselves in the labyrinth of their speculations, have discovered their folly, and like humble penitents, returned to the plain, simple doctrines of the Gospel of Christ, and proclaim them with all the fervour of hearts warmed by the love of God, shed abroad through Jesus Christ. Thus things are taking a favourable turn. Unitarianism, or as it is here termed, Rationalism, is losing ground and beginning to be ashamed of itself, and it is a fact that many, who a few years ago had exalted reason upon the throne, and made it sit in judgment upon revelation and the things of God, that far transcend its circumscribed capacity, have come back, wept bitterly over their errors, and are now marching in the ranks of the Redeemer, boldly and effectually fighting for the cause of Calvary.

All Europe has its eye at present fixed, with the most intense interest upon the United States, and the eagerness and enthusiasm with which I am overwhelmed by enquiries concerning our laws and our political arrangements is indescribable.

Such is the admiration of the American character, nearly all over Europe, that the very name is a passport to the most friendly reception, and the most distinguished civilities. Let us in the mean time, humbly put our trust in the Lord of Hosts, and earnestly pray him to preserve us from pride and self-dependence, and to establish and perpetuate upon the rock of ages, the inestimable civil and religious privileges, which it is our happy lot to enjoy.

Was Luther an absolute Predestinarian ?

No. IX. (First Part)

Among absolute predestinarians we find a difference in regard to the extension of the atoning powers of the death of Christ. The greater part believe that the power of Christ's atonement or the redeeming power of his death, by the eternal and free purpose of the will of God, is extended only within the bounds of divine election, or that Christ came and died only for the elect. Others say that Christ died for all men, or that his humiliation and sufferings and death were *sufficient* to atone for the sins of all mankind, but the benefit of his death was not intended for all. For with respect to the will and purpose of God in regard to the application of the atonement and redemption of Christ, they are all of one mind. The benefits of Christ, they all agree, are intended to be applied only through the medium of faith, and faith is a gift of God, and to the elect only God is willing to bestow the gift.

For the benefit of all the rest Christ did not come and suffer and die. They are left without help, to die in their sins, to the manifestation of the glorious justice of God.

Luther's opinion was neither that of the one or of the other of those two contending parties among the predestinarians: for I shall now proceed to prove,

In the sixth place, that Luther taught nothing more clearly than that Christ came and died for *the sins* and *for the benefit* of all men, of every individual in the world; or that Christ came to save not an elect number of mankind only, but every human being in existence.

Luther's words, in proof of this important, decisive and conclusive point, I will quote with little or no comment, and give them as literally as possible. The first few of these quotations relate in general to the end and object of Christ's coming; the remainder more particularly to the efficacy of his sufferings and death.

In vol. xiii. p. 16, of Luther's works, Hal. ed. he says: "This King Christ is a helper against not one sin only, but against all sin; not only against my sin, but against the sin of *the whole world.* He came to take away not only my *disease*, but also my *death*; and not *my* death alone, but the death of the *whole world.*"

In vol. xiii. p. 1455: "We cannot drive away *unbelief* any other way than by the word of God. This word our Lord himself teaches: so that we have no reason to doubt the preaching or the word. He says that his father in heaven, the true eternal God, so loved the world, that he gave to the world his only begotten son. Now thou, and all men must admit, that the *world is*, not just Mary, Peter and Paul, but *every part of the whole human race altogether.* Dost thou believe that thou art a human being? If not, then feel in thy bosom or thy face, whether thou be not like other people. Why wilt thou except thyself out of the little word, world, when Christ says that he died not for Peter, Paul and Mary, but for the world, *that all might receive him, all that are called children of men.* Now if I would not receive him, it must evidently follow, that I do not hold these words of Christ to be true, when he says that he is given to the world. Therefore thou shouldst, by all means, accept of this gift, and not in the least doubt that it belongs to thee as well as St. Peter and St. Paul, *since thou*, as well as they, *art a human being and a part of the world.* Say thus, let me be what I may, I must not count God to be a liar; for I belong to the world, and if I would not receive the gift, I should deny the veracity of God, adding this further sin to all the others that I have committed.—Nay but, sayst thou, if God would make the offer to me particularly, then I should believe, then I should know that it was intended

for me. No, no, my dear friend, *God speaks in general terms, he promises and gives this son of his, and eternal life to all the world, that no one whatever may be excluded or excepted.*

In part i. p. 463, 464: "In order that *I and every other* may enjoy that consoling favour, and no one have need to be in fear, and care whether he might receive it for his own person, since the heart of man is naturally inclined to doubt and to argue within itself saying, Yea, I believe and do not doubt that God has chosen some great men, St. Peter, St. Paul, &c. but who knows whether I am one of those whom he will admit to such a favour, perhaps I am not predestined to it; therefore Christ commands his Gospel to be preached, not in a corner or to some few alone, yea not to his Jews only or to some few of the nations, but in the whole wide world, among all nations, to every creature, that we may know, that *no one whatever is here excepted or excluded*, if we will but take and receive and not exclude ourselves. For as the preaching of repentance must be universal and declared to all men, so must also be the preaching of forgiveness, and *received and accepted by all.*" (See Schlosser's Lutherus Lutheranus, p. 413.)

In his xxxiv. Homily: "This treasure the angel gives, not to the mother of Jesus only, but to *all men.* For you, for you, he says, the Saviour is born, who is Christ the Lord. That little word, *you*, ought to fill us with joy. For to whom does he speak? to wood and stone? No, he speaks to human beings, and *not to one or two alone, but to all people.* Why friend, if thou wast to say, he does not belong to me, and I were to say so likewise, to whom then should he belong? If he had intended to have saved some other created being, he would have become such a creature. But lo, he has become a son of man. And now, what art thou? And what am I? Are we not all of us children of men? For whose good then should this child be born, but for the good of these children of men?"

In his sermon on the Gospel of Christmas day: "He says not merely, Christ is born, but for you, for you, he is born. Again, he says not, I publish great joy, but, to you, to you, I proclaim great joy.—And again, which joy is not to remain in Christ, but it is a joy which is to happen to all people."

In his exposition of the Gospel of Trinity Sunday, Luther introduces Christ as saying: "*Let all that have a bad conscience*, and are troubled with sin and death, believe that I have come from heaven, and again ascended thither, *for their sake*, and sin and death shall not honor them," and afterwards adds, "All men are wounded in a deadly manner, by the fiery, hellish poison of Satan, and no help or remedy could have been accomplished if the Son of God had not been given, and ap-

peared to destroy the works of the devil, by his sufferings and death, a worm and accursed, and yet a healing and enlivening remedy against the deadly serpent, for *all who by the bite of sin are poisoned and subject to eternal death*, so that they may be saved and forever restored."

In his Homily on St. Matthias day: "Yea, sayest thou, glad enough would I be to believe, if I were like St. Peter, St. Paul, and others, who were pious, holy people; but I am much too great a sinner, and who knows whether I belong among the elect. My answer is, do but look at the words, see how and concerning whom he speaks, So God loved the world—and—that all who believe. Now surely the world is, not St. Peter only and St. Paul, but, *the whole human race, all, altogether, not one excepted.* For *all* the Son of God was given, *and all, whoever they may be*, all who believe shall not perish. Now do but put thy hand into thy face or thy bosom, and feel whether thou be not a human being, (and surely a human being is a part of the world,) and, as well as any other person, among the number contained in the word ALL. If you and I conld not apply these words to ourselves, then they must be false and vanity. Surely, surely, they were not preached to the brute animals; not to them, but to man the Saviour was given and presented. Have a care then that thou exclude not thyself by giving room to such thoughts as these, 'Who knows whether it is given to me?'—They are as good as giving the lie to God and his word."

In the Homily on the day of Philip and James, "Christ would console us all with these words, in which he informs us that his death is to bring us to eternal life, and gain salvation for us. Now we know that he *hath died for us and the whole world.* If then his death, as he declares in this place, is ordained that he may prepare the mansion *for us*, it follows truly that he hath prepared the mansion *for all men.* But *that all men are not saved and do not come to the mansion which Christ hath prepared*, is, because they do not accept of his death for them."

In his Homily on Romans, v. "What then is the world's sin? What other than all the wicked and unrighteous doings in which the world is whelmed, with which God is displeased, and against which his anger is justly excited. *All this* God hath graciously taken out of the world, and laid upon his Son, that he might make satisfaction for it, and we be freed from the debt and punishment."

In his Homily I. on the history of the passion of Christ, "Upon him lay *the sins of the whole world*—for because he stepped *in the place of us all*, took upon him our sins, and ventured to make satisfaction for them, both here came together, that he at the same time felt the *sin of the whole world*, and also the death which he had to suffer for that sin—since he alone bare the sin of *all the world*, and made satisfaction

for it by his death—so that *all the world's sin, done from the time of the first Adam, down to the day of the final judgment* lay upon him—that *all men's* sins lie upon him, and he must suffer the death for them which *all men with all their sins* have merited. He had to offer up his body, and die upon the cross *for the sins of all the world.*"

Preaching by a Female.

A diversity of opinion existing, among individuals of different denominations, as to the propriety of a Female preaching in churches, we had intended to prepare something upon this subject, for publication. We were urged to it, by the excitement that is about to be produced throughout the States, and by the repeated interrogation, "Do you approve of Females, travelling from place to place, to preach in the different churches to both sexes?" However, a very pious friend, not in our communion, has just furnished us with the following elucidation of the subject, which so perfectly accords with our own views, and is so conclusive, that we cannot but express our gratitude, for his goodness, in aiding us so handsomely in our editorial department. Our own remarks may appear hereafter. We invite a rigid and critical examination, for then the truth will be seen and felt, an object, for which every Bible Christian should aim.

"Hear the just law—(says Cowper,) the judgment of the skies!
He that hates truth shall be the dupe of lies:
And he that *will* be cheated to the last,
Delusions strong as hell shall bind him fast."

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"*But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head.*"—1. Cor. xi. 15.

This passage has been used by various persons for the purpose of proving, that in the primitive church *females* were permitted *to preach the word in public, and promiscuous assemblies.* I have examined it carefully, with a view to this subject, and will briefly state the result of my investigation.

That this verse licenses *women* to *prophesy*, provided they do so in the manner here required—that is, with 'covered heads,' cannot be denied. But to establish their right to preach, in virtue of this license, it is necessary first to shew that the word *prophesy*, as used in this passage, means *to preach*. Any one who is familiar with the writings of Paul, must instantly be aware of an insurmountable objection to this construction in the present case—It would render the Apostle liable to

the charge of self-contradiction. In the 14th chapter of this same epistle, he writes thus, 'Let your *women keep silence* in the churches; for it is not permitted unto them to speak—but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home—for it is *a shame* for *women* to speak in the church. What, came the word of God out from you, or came it unto you only?' And in his first epistle to Timothy, chap ii. 11—14, he writes thus, 'Let the woman learn in silence with all subjection. But I suffer not a woman to teach; nor to usurp authority over the man, but to be in silence. For Adam was first formed then Eve. And Adam was not deceived, but the woman being deceived, was in the trangression.' That the Apostle in these passages refers to and distinctly prohibits *female preaching* is perfectly plain—his language is too clear and too decided to admit of any other construction. If then, in the verse which stands at the head of this article, we interpret the term *prophesy* as meaning *to preach*, Paul to the Corinthians and Paul to Timothy are at variance, and what is still more remarkable Paul in the 11th chapter of this epistle differs irreconcilably from Paul in the 14th chapter. No person who has any regard for the intellectual character of this distinguished writer, can be willing to place him in this undignified predicament which would be alike subversive of his claims to sound judgment and to supernatural inspiration.

But how can the Apostle be extricated from the difficulty which has been stated? Does the verse under consideration admit of being interpreted so as to harmonize with the other passages referred to? Some, with a view to reconcile them, have maintained that Paul is here speaking of prophecy in the strictest sense, as a miraculous gift, which from the earliest ages was occasionally bestowed upon females; as upon Miriam, the sister of Moses, Exod. xv. 20—Deborah, Judges, v.—the wife of Isaiah, Is. viii. 3.—Huldah, 2. Kings, xxii. 14; and about the period of the incarnation, Mary, Luke, i. 46, and Anna, Luke ii. 38, to whom may be added the four virgin daughters of Philip the Evangelist, mentioned Acts xxi 9. Instances of this kind, it is generally admitted were more numerous in the commencement of the Christian era, and constituted as it is supposed, a fulfilment of what is recorded Joel ii. 28. If this exposition could be sustained, it would certainly answer the object for which it is proposed. But an inspection of the 11th chapter of 1st Corinthians, has satisfied my mind that this view of the subject, of which this verse treats, is incorrect. The Apostle is not writing here of gifts which were miraculous and comparatively rare—he is evidently furnishing rules for the regulation of the *ordinary* exercises in which their religious assemblies engaged—such as prayer, which they never omitted, and which is here specified, 'prayeth or prophe-

sieth.' The question then arises, Was there any such customary exercise in the primitive ecclesiastical assemblies, to denote which the word *prophecy* might be used? To answer this enquiry, let us examine the origin and import of this controverted word.

Under the Old Testament dispensation, the services of the prophets were three-fold. 1. They predicted future events, to which they owe their distinctive name. 2. They explained the will of God to the people. 3. They praised God in poetic effusions, accompanying them with instrumental music. Hence the word *prophesy* came to be used in three senses, corresponding with this triple service. In its primary signification it denotes, *to foretell*—it also sometimes signifies, *to explain the will of God;* and sometimes *to celebrate the praise of God in psalms and hymns.* In this last sense, I conceive the term as here used is to be understood. Our reasons for rejecting its other meanings have already been assigned—the first we object to, because it is an extraordinary exercise, whereas Paul is here treating of a common part of church service—the second we object to, because it would involve the Apostle in a self-contradiction—the third and last we adopt, because like prayer, it was one of the usual exercises of these religious assemblies—it gives us an interpretation of the passage inconsistent with no other part of the Apostle's writings, and is authorized by the customary duties of prophets, and by the ancient usage of the world itself.

It may not be amiss to observe that the best lexicographers sanction the meaning which I attach to this word in this connexion, and to state that it occurs in some places, where it will admit of no other meaning. An instance in point may be found in 1st Chronicles, xxv. 1, 2, 3. It reads thus, 'Moreover, David and the captains of the host separated to the services (of the temple) of the sons of Asaph, and of Heman, and of Jeduthun, who should *prophesy* with harps, with psalteries and with cymbals. Of the sons of Asaph, &c. which *prophesied* according to the order of the King—of Jeduthun, &c. who *prophesied* with a harp to give thanks and praise to the Lord.' I might also refer to 1st Samuel, x. 5—10, which the reader may consult. In the passage just quoted from Chronicles, it is obviously inadmissible to render the word by any other meaning than the one for which I here contend, and which on the grounds already stated, has claims to a preference, which seem to me irresistible. I therefore paraphrase the verse thus, 'But every woman that prayeth or praiseth God by singing psalms or hymns with her head uncovered, dishonoureth her head.' Paul alludes to the same exercises which he mentions conjointly in more common terms in 1st Cor. xiv. 15. and I therefore conclude, that to adduce this passage in justification of female preaching is about as appropriate as it would be to quote

the 27th verse of the first chapter of Genesis—'So God created man in his own image, in the image of God created he him; male and female created he them.' N. S.

Lutheran Missions.

(*Continued from page 76.*)

"They who forsake their evil practices—believe on the Lord Jesus Christ—return to God through him—are baptized in the name of God, their Creator, Redeemer and Sanctifier, and devote themselves as obedient children to God—are pardoned—received as the children of God and heirs of Salvation. This is truly a message of joy and there is no other way of Salvation. If you will remain no longer under the power of Satan and give credit to falsehoods—but acknowledge with gratitude the unspeakable mercy of God, in the gift of his son, and hear that voice of grace, which says: 'return—ye apostate children, you will most assuredly be saved and your sincere friends will rejoice greatly on account of your salvation.' The Lord Jesus Christ, will at the last day appear again with great glory from heaven, to raise the dead and to judge all men according to their actions. Then will he call all those who have received and followed him, his brethren—openly acknowledge them and say to them: 'come ye blessed of my Father, and inherit the kingdom prepared for you from the foundation of the world." But to the unbelieving, the abominable, murderers, fornicators, conjurors, idolators and liars, who passed through life without conversion or an abandonment of their sinful habits, he will appoint a place in the lake that burneth with fire and brimstone, and say to them: 'depart from me ye cursed, into everlasting fire, prepared for the devil and his angels.' These are the words of God, which will certainly be accomplished. Deeply interested for your everlasting welfare, we have written you this letter. Receive it in love, as proof of our cordial sincerity, and read it with attention. We pray God, that he may give you a clear perception to consider and to ponder well upon its contents, and to call with humble prayer upon him, the Supreme Being, who hath given you life and breath, and say to him: 'O God—forgive most mercifully our rebellion, convert our hearts to thee, and grant us the grace to know thee and thy will, and the way of salvation. 'Ask and it shall be given unto you.' We pray God to bless you."

This letter was subscribed by each of the Missionaries. The effect of it was very great and it would have been greater, had not war raged with such great violence in the country.

It is probable that many of our readers have felt for some time a desire to know, whether these Missionary institutions still continue to prosper, and what is their present condition. We will therefore endeavor to satisfy their wishes in regard to this matter. The last accounts which we furnished, reached till the year 1770. After that time the Missionaries had many oppressions to endure, on account of the war which prevailed in the country—but they pursued their labors with firmness, and established several new congregations in the neighboring places; they likewise were gratified by being enabled to appoint many of the natives, teachers, catechists and school masters. The congregations increased not only in numbers but likewise in piety. Men that had been formerly addicted to the most shocking and bloody idolatry, and who had lived in the greatest ignorance and crime, now worshiped God and lived a life of industry, quiet, honesty and Godliness. Some of the worthy laborers were taken by God to himself, and some returned on account of health to Europe. Schwartz, Gerricke and Kohlhoff, continued the longest, and labored with astonishing fidelity and success. To these were added time after time—the Reverend Mr. John, Rottler, Keammerer, Stegman, Pohle, Jaensicke, Peayold; and in the year 1797—Horst, Holsberg and Ringeltaube. In the year 1796, the Missionaries at Tranquebar, made a report of the state of the Mission. Amongst other things they write:

"Through the gracious superintendence of God, the Mission has continued 90 years, and is still in existence, having experienced many hindrances and evil as well as good report. Up to this time, there have been 19340 received into this and the associated congregations. Our schools are still much attended. In the Tamul there are this year 64 and in the Portuguese 62 children. In the printing office there have been many books printed, and in the last year, the whole of the Old Testament—a small Tamul school-book—the Tamul church history and the small Kempis. At the same time the Missionaries at Tanjore, Tritschinapoli, Tinavelli, Madras, Cudelur and Calcutta reported the state of their Missions. They contain the most pleasing intelligence, and prove that the work of the Lord is progressing and that thousands are converted from idolatry, to the Christian religion.

A covetous man may be compared to a Christmas box; he receives money, but parts with none, till death breaks the box in pieces, then the silver and gold comes tumbling out.

Believe nothing against another, but upon good authority; nor report what may hurt another, unless it be a greater hurt to others to conceal it.

Heretical Books.

A work recently appeared in England, entitled--"An Account of the indexes, both prohibitory and expurgatory, of the church of Rome," embracing a catalogue of books, the reading of which is prohibited in catholic countries. The first "Index" was published under the authority of the Council of Trent, in 1564, and care has been taken to add to the list such modern publications as are deemed unfit for a catholic reader. The last Roman edition of the catalogue was published in 1819. The vicar of Croyden said in a sermon at Paul's cross—"*We must root out printing, or printing will root out us.*" But this was a task too great for the Roman see, even in the early days of this inestimable art; and the only course to check the progress of light and inquiry, was, the interdiction of all books which did not meet the approbation of the priesthood wherever their power was absolute. To effect this the most odious tyranny is exercised. Booksellers are compelled to keep a list of all the books they sell, signed by a bishop or his vicar, conjointly with the "inquisitor of heretical pravity;" and any violation of the "rules" adopted for the prohibition of heretical books, whether by the printer, seller, or buyer, or reader, is punished by the forfeiture of the books, excommunication, and *such other punishment as the bishop or inquisitor shall think proper.* Heirs and testamentary legatees are allowed to make no transfer or even use of books left by deceased persons, until a catalogue of them has been submitted to the proper authority and a licence procured. Translations of the scriptures are allowed only to such persons as shall receive a licence for the purpose from the priest or confessor; and the same rule applies to books of controversy between Catholics and their opponents. No works are to be printed without a previous examination by the bishop ard inquisitor, who shall affix their approbation in writing.

Annexed are the names of a few authors whose works are condemned in whole or in part by the Romish church, and must not be read by Roman Catholics, (unless in some few instances where *expurgation* i. e. *mutilation,* is allowed,) under penalty of excommunication:—

Wicliff, Luther, Calvin, Bucer, Zuinglius, Melancthon, Bullinger, Œcolampadius, Beza, Tyndal, Cranmer, Ridley, Latimer, John Knox, Coverdale, Bishop Hooper, Fox, (*the martyrologist,*) John Huss, Jerome of Prague, Addison, Algernon Sydney, Lord Bacon, Boerhaave, Robert Barclay, Bayle, Bochart, Broughton, Brucker, George Buchannan, Buxtorf, Camden, Cartwright, Casaubon, Castalio, Cave, the Magdeburg, Centuriators, Claude, Le Clerc, the Critici Sacri, Drelincourt,

Glassius, Grotius, Sir Matthew Hale, Father Paul, Kepler, Lavater, Leusden, Locke, Meade, *(his Medica Sacra,)* Menno Simion, Milton, Mosheim, Quarles, Dr. Robertson, *(his History of Charles V.)* Bishop Sanderson, Sandys, Saurin, Scaliger, Scapula, Schmidt, Selden, Sleidan, the Spectator, Dr. Swift, Jeremy Taylor, Vossius, Walton, *(the Polyglott,)* Willet, Dr. Young, *(the Night Thoughts,)* and to close all, Robinson Crusoe, and Buchan's Domestic Medicine!!! What an excellent library might be formed from the "Index librorum prohibitorum!"

Charleston (S. C.) Observer.

Sketch of the Rise and Progress of Lutheranism in the United States.

(Continued from page 56.)

As has been stated in the commencement of our history of the rise and progress of Lutheranism in the United States, the Rev. H. M. Muhlenberg commenced his labours, as a Minister of the Lutheran church, at Philadelphia, in November, A. D. 1742. From that period, Lutheran churches were organized, in almost every town or neighborhood in Pennsylvania. As soon as several servants of Jesus came to the aid of Mr. Muhlenberg, Maryland and Virginia were visited, and a number of churches were organized in those provinces. The church at Philadelphia increased most rapidly, and in the course of a few years, several large and commodious buildings were erected and consecrated to the service of God. One of them, Zion's church, is 108 feet by 70. These churches were well filled, whenever service was performed, by one or the other of the Pastors, and nothing occurred, to distress the members, before the year 1793. It was during this year that the yellow fever raged in Philadelphia, and by which fatal epidemick, 625 of the members of the church were, within three months, removed from time to eternity. This affliction was followed in the next year, by the destruction of Zion's church, which, with a most valuable organ, fell a prey to the flames. Many members were now deprived of an opportunity to attend public worship in their own church, and hence either became careless, or attached themselves to some other church. But in the year 1796, Zion's church was rebuilt, and the members who had been scattered, were with but few exceptions collected again. The church was now in a most flourishing condition—zeal, to promote the cause of Christ and of our Zion, appeared to influence the members generally, who knew, that they outnumbered all other denominations

in the city and that therefore much should be done, on their part, to promote the cause of religion. The English language being the prevailing language, and a number of young Lutherans, understanding no other, it was deemed expedient, by many of the first members of the church, to introduce the English language into the service, believing, that one of the churches would contain all those members, who preferred the service in the German language. An effort was accordingly made, but the Rev. Dr. Helmuth and the Rev. F. Smith deemed it their duty, to resist the introduction of the English language. Their piety, learning, and devotedness to the tenets and discipline of our church, influenced many worthy members to unite with their Pastors, and thus an unhappy schism was produced in the church at Philadelphia. From this period, until a few years since, Lutheranism lost considerably in Pennsylvania and Maryland. In other States the English language was introduced without any difficulty, and consequently the rising generation was retained.

A number of Lutherans, among the most respectable citizens of Philadelphia, united with each other in the purchase of a lot in Race street, on which they erected a large and elegant church, and called a Pastor, (Rev. P. F. Mayer, of New York,) who to the present day officiates in the English language. Large as the building is, not near all who preferred the English to the German service, could be accommodated in the new church, and hence they strayed from place to place, until they settled down in one or other of the different denominations in Philadelphia. It is a fact, that you will find among every denomination in Philadelphia, more or less Lutherans. These unhappy circumstances, very naturally influenced many of our churches, which were accustomed to imitate the mother church at Philadelphia. The Ministers (with but few exceptions) in Pennsylvania, respecting the judgment of the venerable Pastors in Philadelphia, deemed it their duty to resist the introduction of the English language, and in Synod expressed their opposition to its introduction into our churches, in the most decided manner. For several years this mistaken policy prevailed, and our loss of members exceeds all calculation. At length, American young men, sincerely attached to the tenets of our church, and deeming language but a secondary consideration, entered the Ministry, and whenever requisite, preached the Gospel of Jesus in the English language. They were opposed for awhile by some of the Fathers, and especially by the German church in Philadelphia; which was accustomed, if not to dictate, at least to advise, the churches in Pennsylvania. But, the time had arrived, when the great Head of the church would no longer suffer our Zion to weep. Accordingly, many opponents to the English service were convinced of their error—the number of American Pas-

tors increased, and in every church, where it is requisite, service is now performed, in the English language. There are even among the Pastors, who are from Europe, such, who now officiate in the English language. The result is, that Lutheranism has progressed during the last ten years, in a ratio far exceeding the thirty previous years. In Philadelphia, the churches, held by the Germans, are it is true, for German service exclusively; but, as those who now worship in their temple in Race Street, renounced their rights to the churches, built by themselves or their Fathers, and applied their own funds to erect a temple; thus another association is about organizing itself under the Pastoral care of the Rev. C. P. Krauth. Although, many years must elapse, before Lutheranism can reach its own in Philadelphia, yet by the blessing of God, it will regain much that was lost. The Rev'd. and venerable Dr. F. D. Schaeffer, Rev. Mr. Demme, Rev. Dr. Mayer and Rev. Mr C. P. Krauth, are at this time, the officiating Lutheran Ministers in Philadelphia. The two former officiate in the German churches.—Zion, St. Michaels, and in the Northern Liberties, in the German language, and the latter in their respective churches, in the English language. The venerable Dr. Collin, Pastor of the Swedish church, also continues to officiate in the English language.

The rise and progress of Lutheranism in the United States, can be seen hereafter, from the accounts of, and occurrences in our churches, which shall be published from time to time. "*Wes das Herz voll ist, geht der Mund uber*," is an ancient proverb, and hence we cannot omit in conclusion, to ask our beloved brethren in faith, to fix their eyes upon our Theological Seminary. The establishment of this institution, is of itself an evidence of the progress of our Zion, for, it exists and prospers beyond the most sanguine expectations of its friends, maugre the insidious operations of certain persons. The warm piety, the literary qualifications, and devotedness to our tenets, of the Professor, accompanied by the signal blessing of God, must satisfy every unbiassed mind, that Lutheranism is flourishing, And, to see among the Directors of the Seminary, the old, long tried, and faithful soldier of Christ, Dr. Kurtz, for forty years Pastor of the German Lutheran church in Baltimore, and the zealous and venerable Shober of N. Carolina, associated with men, who have sworn to fight under the flag of a crucified Saviour, cannot but be received as a pledge, that vital Godliness will be promoted through the institution, which they superintend.

He who says there is no God, is only kept in awe by fear of the halter: and he who believes not in religion, nor immortality of the soul, levels himself with the brutes, and by man should be treated as he judges himself.

Interesting account from North Carolina.

Several of our Ministers, (says the Rev. D. J. H.) assembled lately at Lexington.

On Sunday morning, at an early hour, the Court House was crowded to excess, the aisles and stair-case, were filled with people who were desirous of hearing the word of life; yea, not more than two thirds of the people who attended, could gain admittance. Brother R. preached a Sacramental discourse in the English language, and was followed by Brother J— M—. who preached in the German language, after which I administered the Lord's Supper. During these long exercises, the greatest order and attention prevailed, and many felt that the Lord was really present in the power of his might upon this occasion. The exercises of the day will long be remembered by many, who could say that "a day in the court of the Lord, is worth ten thousand spent in the tents of sin."

At three o'clock, another English discourse was delivered—a vestry installed, and a child initiated into the church by the holy ordinance of baptism. This day was one of the happiest seasons that I ever enjoyed. It must be observed, that this place was long without an organized church, or regular preaching. I expect that during the present year, preparations will be made to erect a suitable edifice for the use of the congregation. Twelve young persons have determined to attend our lectures preparatory to confirmation, and both our Hymn Book and liturgy are in great demand.

On Sunday last, I preached again at Lexington, to a large concourse of people, and baptized a young lady, after sufficient evidences had been given, that she is seeking the Lord. Application has been made to me to visit several of our decaying churches in Davidson county, but having seven now in charge, and catechisation in several others, my time is so much occupied that I am scarcely able to attend to every call, however, I shall endeavor to visit them all, if I am blest with health.

Circulation of the Bible.—The effect of the free circulation of the Scriptures amongst the Catholics, is beginning to appear in the south of France: in Lyons and the neighbourhood, no less than 1500 Roman Catholics have embraced Protestantism. In some parts of Germany, particularly Wirtemberg, the people meet together in the villages to read the Scriptures.

From the (N. Y) Lutheran Magazine.

The number of Lutherans in the kingdom of Bavaria, amounts to 730,000. The inspection and superintendence over all the Protestant Churches in Bavaria, is entrusted to a *General Consistory*, to which are subject the three Consistories of Baireuth, Anspach, and Speier. The salaries of the Officers of these Consistories, are paid out of the Treasury of the State, though the government is Catholic. Both Protestants and Catholics enjoy liberty of conscience, and the free exercise of their religion, and are equally capable of filling offices of trust or profit in the gift of State. There is one Lutheran University in Bavaria, at Erlangen, which has been founded in 1743; at that time, Erlangen belonged to the Principality of Baireuth Afterwards it came under the sceptre of Prussia, but was ceded to Bavaria in 1806. The number of Students were in 1823, 500. The yearly revenues of the University amount to 70,000 rix dollars, or 46,666 Am dollars. In the same year, 32 Professors gave Lectures on the various branches of scientific knowledge in the learned professions, Theology, Medicine, Jurisprudence and Philosophy. It also possesses a Library of about 100,000 volumes In the whole Kingdom are 1036 Lutheran Parishes or Congregations, which are divided into 87 Inspection Districts. In the circle of the Rhine, the Reformed and Lutherans have formed a union, and the united Church calls itself now the Protestant Evangelical Christian Church. The votes in favor of the union were 40167; against it 539.

The number of Lutherans in the kingdom of Saxony, amounts to 1,100 000. Catholics, Lutherans, Reformed, Moravians and Professors of the Greek religion, enjoy here equal rights and privileges. The King and his family are Catholics. Saxony has one Lutheran University at Leipzig, which numbered in 1820, 1200 Students. It has an excellent Botanical Garden; an Anatomical Theatre, with a valuable collection of Anatomical and Pathological Preparata; posseses a library of about 40,000 vol. and 2000 Manuscripts. The University has been founded in 1409.

The number of Lutherans in the kingdom of Hanover, amounts to 860,000. In this kingdom are six Consistories, subject to their respective Superintendents. The University of Goettingen has been founded in 1735; in 1823, it numbered 1532 Students; had 68 Professors; a library of 280,000 vols. and 5000 Manuscripts; a museum for Natural History; a valuable collection of Coins, Pictures and Prints; an Observatory; a Botanical and Œconomical Garden; Anatomical Theatre; a Chemical Laboratory, &c.

The number of Lutherans in the kingdom of Wirtemberg, amounts to 936,000. The Lutheran Churches in this kingdom possess in real estate to the value of 32,759,951 guilders, about 16,379,975 dollars, with a yearly revenue from said estates of 2,379,415 guilders, or 1,189, 707 dollars. The inspection of this Church is entrusted to six General Superintendents. There are in the kingdom 817 Parish Churches. The University of Tuebingen was founded in the year 1477. It numbered in 1820, 698 Students, who received instruction from 31 Professors, of whom there were seven for Theology; six for Law; five for Medicine; eleven belonging to the Philosophical Faculty, and two Cameralistic Professors. The University has a Museum for Natural History; an Observatory; a Botanical Garden; Anatomical Theatre, &c. Five Lutheran Theological Seminaries flourish in this kingdom, besides the University and 47 Protestant Gymnasia. All children from 6 to 14 years of age have to attend the common schools, and the Sunday Schools until they are 18 years old. No one is dismissed from school until he has learned to read, write and cypher. The common schools are under the inspection of the Parish Ministers, and are visited yearly by Professors from the University of Tuebingen. The King and his family are Lutherans.

North Carolina Synod.

We are much obliged to our correspondent, who was so kind as to attend to our request, by procuring for us, a copy of the minutes of the North Carolina Synod, immediately after their publication. Although our August number is made up, we shall nevertheless, present our readers with an epitome of the proceedings of this interesting Synod. Their report on the state of religion, we shall notice more particularly in our next.

The members convened on the 6th of May, A. D. 1827, at St. Paul's church, Lincoln county, and continued in session for four days.

On Saturday previous, the Rev. J. Scherer and Rev. D. J. Hauer preached. Major G. Huffman was received as a member of the church, by confirmation, performed by Rev. J. Reck, after which the Rev. President, G. Shober, held the services preparatory to the Lord's Supper.

On Sunday five discourses were delivered, and the Lord's Supper administered to the members of the Synod, and about thirty of the hearers. The exercises were performed in both the English and German languages, during the session.

On Monday, the Synod was constituted as usual, by singing a hymn and prayer.

Twenty members of the Synod were present, and seven absent. Donations for Missionary purposes, from the churches of three Pastors, amount to $62 19¼.

According to the parochial reports of the ministers present, 35 adults and 613 children were baptized during the past year, 196 persons confirmed, and 1509 members communed.

Numerous petitions from various quarters, were offered to the consideration of the Synod, setting forth, that the greatest hunger for the word of life prevails, and earnestly praying to be supplied with Ministers. The Synod appears to be deeply interested for our people who are destitute of the preached Gospel, and has made arrangements, to supply them occasionally, until they obtain more help, which we trust our Seminary will soon furnish.

Mr. Julius C. W. Schyler, after a satisfactory examination as to his piety, theological and other attainments, was received as a Licentiate to officiate in Stokes county, under the superintendence of the President.

The Directors of our Theological Seminary, elected on the part of this Synod, are, Rev. C. A. Storch, Rev. G. Shober, Rev. Martin Walter, Gen. P. Barringer, and Michael Holt, Esq. St. John's church, under the pastoral care of the Rev. D. Scherer, subscribed $300 toward the support of our Seminary.

In conclusion, we would add, that this Synod transacted its business in great harmony—that all felt the presence of the Lord, and that there is great cause for believing, that souls were brought to Jesus, during the session—that Bible, Missionary, Sunday School, and other religious societies, are well and liberally supported in many of the churches, and, in the language of the report on the state of religion, "not unfrequently do persons inquire of their Pastor, like the jailor of old, what they should do to be saved! Prayer meetings have been established pretty generally, and in several churches, there has been of late an awakening spirit, which has led many to the feet of a crucified Saviour."

We were witnesses to the highly interesting ceremony of Confirmation, in the Lutheran Church, on Sunday, and never have seen one more solemn and imposing. The feelings of the whole congregation seemed deeply excited, and many serious impressions were no doubt made upon them. The address of the Minister was highly appropriate, and the appearance of the candidates for the ordinance was that of meekness and piety. About 40 members were added to the Church by public and private confirmation, and near 200 persons partook of the Lord's Supper. *Charleston Observer.*